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The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, OCT. 30, 1913

NEW SERIES, VOL. XV, NO. 44

KINGDOM BRIEFS

Brother Mitchell has been called and accepts the work at Kilmichael. This will be his home.

The churches at Wiggins and Bond have called O. N. Herrington, of Picayune, where he has done good service.

The Baptist World says: Gipsy Smith has two sons studying for the ministry. One is a Baptist at Crozier Seminary.

The Lincoln County Association's church-to-church enlistment campaign will begin the first Sunday in January.

Pastor G. S. Jenkins has resigned at Forest to complete his course of study at the Southern Baptist Theological Seminary.

Dr. R. S. McArthur accepts the call of the First Baptist church, Baltimore, but remains president of the World's Baptist Alliance.

H. A. Dana becomes pastor at Utica the first of January and will make his home there. He continues at Hermanville but gives up Port Gibson.

Rev. T. T. Martin has just closed a series of evangelistic services in the city of Louisville, Ky. This is the fourteenth meeting he has held in that city.

The Ripley church has at last secured a pastor in the person of E. J. Hill, who has been pastor at Maben and Mathiston. He enters upon the new work November first.

R. H. Purser, former Mississippian, beloved of a host of friends, comes back to his native State as pastor at Summit and East McComb. We wish for him and them the fulness of the Father's blessing.

The only sermon ever ordered printed by Congress is one by Rev. T. M. C. Birmingham, of Council Bluffs, Iowa, on "World Peace Under American Leadership." It may be secured through your senator or congressman without charge.

T. R. Paden, who has done splendid work at Centerville and Woodville goes January first to Shuqualak and is succeeded at Centerville by J. R. Johnston. The southwestern part of the State is largely mission territory but is responding to hard work.

H. W. Virgin, of Jackson, Tenn., has been called to the care of the church at Greenwood. He was once a student in Mississippi College and would find no difficulty in getting into harness in our State. He will find a royal folk at Greenwood.

All churches expecting to apply to the Convention Board for help for 1914 should send to A. V. Rowe, Jackson, Miss., for application blanks on which they will give the necessary information to the board which meets about the first of December.

R. R. Rockett goes from Schlater, Miss., to Omega, Ala., where his correspondents may address him in future.

We were sorry to miss the Monroe County Association last week. The trains missed connection by five minutes and the whole day was lost. We regretted also not being able to be in the Coldwater Association dear by many ties. It was our loss to miss the Calhoun Association and Harmony.

The Second church, Jackson, is now making the effort to pay off the last \$3,500 on their church debt and Pastor King says he is sure it will be done by next Sunday. This completes the Herculean task undertaken by this young church which now has a good plant with a spacious auditorium and it is full of people.

A resolution was passed in the Lincoln County Association to put a window in the new Brookhaven church as a memorial to the late B. T. Hobbs. He was always on the side of righteousness and is worthy. Mrs. Hobbs, who now conducts the Leader, makes it a force for good. She is also vice-president of the woman's work in her association.

Brother R. L. Gillon, who comes from Palestine, Texas, to Gulfport, is a native of Mississippi, a graduate of the Southern Baptist Theological Seminary, a successful pastor and has been used of the Lord in raising funds for His work. He comes at a personal sacrifice to himself because he loves his native state and sees an opportunity for service.

You remember that request for names of Sunday School superintendents and teachers which appeared in the last issue of this paper? If you have lost the blank or forgotten it, just use an ordinary sheet of paper and send the names of the officers of your school with 25 cents to cover part of the expense of sending you the Dollar Atlas of the World.

Pastor Morgan in the Bulletin, says to his people: "The pastor is very desirous of having placed in the homes of all our people our State paper. It is a necessity to well informed denominational life. We can always count on the active sympathy and interest of readers of The Baptist Record in every forward movement in the kingdom of God. Take The Record."

Brother J. S. Berry is working in the northeastern part of the State to secure gifts of produce for the orphanage, which will be shipped free of cost in a car furnished by the railroads. This is done by him without compensation as a labor of love. Let everybody help fill the car. The Baptists owe a debt of gratitude to Brother Berry and the railroads for this service. Brother Berry manages to pay his expenses by taking subscriptions to The Baptist Record. He is all alive.

Hattiesburg First church recently called Dr. J. T. Christian, of Little Rock, and are hopeful of his accepting. He is well known in Mississippi having been pastor at Cardis and afterwards secretary of the State Convention Board. He has since been pastor of the Second church, Little Rock, and is at present session secretary in Arkansas. He is a strong man and if he comes will be a welcome addition to our forces in Mississippi.

In one association recently a preacher said he had told a church that had trouble in raising a salary for the preacher that if they paid him what they paid for whiskey every year, he could afford to preach for them full time. This is Mississippi in the year of our Lord, 1913! There is at least one association in which the preachers and deacons spend more for tobacco than is reported by the whole association for any one of our mission causes.

Has not the phrase "lowly Nazarene" been overworked? Where did it come from, anyway? Some people roll it off as if it were a Scripture quotation. Would it not be better to speak of Him as Peter did, "God hath made Him both Lord and Christ." "Him did God exalt with His right hand to be a prince and a Savior, to give repentance to Israel and remission of sins." To Paul He was the "image of the invisible God."

Brother S. M. Cole said at the Trinity Association that he was converted and began preaching 40 years ago in the Mt. Pleasant church, where the association met, that he had known the people intimately for a generation and that he didn't know a man who had tried to do his duty in giving but he was better off today than he had been in the past. Such people, he said, had no mortgages on their land, their stock was in good condition and the Lord had prospered them in many ways.

Superintendent J. T. Wallace of the Clinton Sunday School, had almost twice as many people present at his teachers' meeting Sunday night as he had teachers in the school. The why of this was the 20-minute program occupied principally with three-minute addresses by Professors Weathersby, Lemon and Nelson, the latter of whom, though absent, spoke. The meeting was closed with a snappy round-table discussion of Sunday School problems and an appropriate Bible reading by Pastor Barber.

Is it surprising that when so many Christians live a life of carnal indulgence and fleshly gratification, having such low standards of cleanliness and righteousness that the hearts of some should revolt at such Christianity and reaction should carry them into the false position of the sinless perfectionist. Brethren, let us not seek to justify the filthy Christian. It is not a justification but a condemnation when the Book says, "Let him that is filthy be made filthy still." It is only to be confirmed in it and sentenced to eternally progressive filthiness.

Thursday, October 30, 1913

BAPTIST MEMORIAL HOSPITAL

MEMPHIS, TENNESSEE

ALL TOGETHER FOR GREAT GIFTS AND A RECORD BREAKING CHRISTMAS GIFT.

"Go and show John again these things which ye have seen and heard: The blind receive their sight and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."—Matt. 11:4-5.

"And into whatsoever city ye enter * * * hear the sick that are therein, and say unto them, The kingdom of God is come nigh unto you."—Luke 10:8-9.

"And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."—Matt. 25:40.

Our Board of Trustees:

Mississippi.—Mr. A. M. Patterson, Mr. L. A. L. Emerick, Mr. W. A. Dickey, Mr. W. J. Brashears, Rev. J. W. Lee, Rev. W. T. Lowrey, D. D., Mr. H. E. Ray, Mr. A. E. Jennings, Rev. R. A. Cooper, Tennessee.—Rev. J. N. Gilion, Rev. A. U. Boone, D. D., Mr. C. A. Traylor, Rev. H. P. Hurt, D. D., Mr. W. V. McFadden, Mr. J. C. Lovelace.

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Can we not implicitly trust these noble men of God for the best possible management of this great institution? This plant is owned by the Baptists of Mississippi, Tennessee and Arkansas and controlled by a joint board of trustees elected by their respective conventions. This picture shows the building when completed, but as yet only the central part has been constructed.

The massive approach, spacious reception room, beautiful parlor, offices, elevator, dining room, kitchen, operating rooms, heating plant and other requisites have been provided with respect to the whole building.



Baptist Memorial Hospital, Memphis, Tenn., as it will appear when completed

of the case, but these charges do not cover in full the cost to the hospital.

Beds in the wards, including board, general nursing, and the attendance of a staff physician who is always an expert in his department, can be had for \$10.00 per week. Separate rooms are \$15.00, \$17.50 and \$21.00 and \$25.00 per week and some including private bath even higher. This service also includes board and general care of nurses, but does not provide for physician or surgeon who is always chosen by the patient and over whose fees the hospital has no jurisdiction. It is not always possible to secure, on demand, the cheaper rooms as the number is necessarily limited. When a special nurse is required, that service will cost \$15.00 per week for junior; \$21.00 for senior and \$25.00 for graduate.

Our First Year's Work.

Our superintendent, Dr. Potts, has already made a brief statement of our first year's

work in these columns, but it is deemed advisable to repeat, in part, the statement.

From July 23rd, 1912, to August 1st, 1913, a few days over a year, 2,228 patients were entered: 855 from Mississippi, 982 from Tennessee, 221 from Arkansas, 170 from other states.

In religious faith they were: 703 Baptists, 204 Presbyterians, 453 Methodists, 56 Roman Catholics, 156 Jewish, 77 Christian, 166 Episcopalian, 156 other denominations, 260 no religious preference.

When it is remembered that we began operation under manifold difficulties, we think that the plant has practically paid expenses, adding considerably to equipment and furnishings and done \$12,478.22 worth of free work the first year; this makes a showing almost remarkable in the field of hospital operations. 442 patients were treated here absolutely free and in part free according to the necessities of each case.

Property Values.

The building and its equipment as it now stands has cost us something like \$240,000. The value of our lot is estimated at \$50,000, making the present value of our plant about \$290,000.

In order to complete and equip the plant and satisfy all outstanding obligations we were forced to bond the institution for \$100,000 and this indebtedness must be cared for by the friends of the

hospital or it will seriously cripple its influence for years to come.

Our School of Nursing.

It is the plan of the board of trustees to make this school one of the most efficient in the country and in years to come it will also be one of our most valuable assets. We hope to train young women here for service on our mission fields abroad and also to supply the demand for scientific nursing all over our territory. We have now in our employment eight graduate, and about 40 pupil nurses, who are taking the three years' course.

Our Present Needs.

Among the pressing needs we may mention a home for our nurses, a laundry, light and power plant. These three things would cost us some forty or fifty thousand dollars, but by increasing our room for sick people by one full floor now occupied by our nurses, and decreasing our current expenses, would be worth \$500 per month to the in-

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THE BAPTIST RECORD

stitution. Is that not worth immediate consideration? The picture of the nurses' home given is not an agreed plan—indeed, the management has not as yet taken up that matter at all, but if it could be made possible by the many and large gifts from our people, it would receive the earliest possible consideration.

Some Field Notes.

"A great work long neglected by the Baptists."—Dr. G. C. Savage, Nashville, Tenn.

"Jesus spent a large part of His earthly life in administering to the sick."—Rev. Jno. M. Anderson, Home Mission Board.

"I was sick and ye visited me."—Mr. S. R. Whitten, Jackson, Miss.

"Jesus said, Heal the sick, and we must obey."—Rev. T. A. J. Beasley, Eern, Miss.

"The healing of the body is the counterpart of healing of soul."—Rev. S. A. Ransom, Dyersburg, Tenn.

"Christ's earthly ministry was three-fold—teaching, preaching and healing."—J. W. Lee Batesville, Miss.

"Baptists must be Christlike, and to be Christlike we must heal the sick."—Dr. E. E. Dudley, Jonesboro, Ark.

"Not to minister to the sick is living in disobedience."—Dr. P. I. Lipsey, Jackson, Miss.

"The Baptist Memorial Hospital is divine in its conception; human in its execution and a glory to its promoters."—R. A. Cooper, Pontotoc, Miss.

"The noblest benefaction of our Christian civilization."—Judge Carroll D. Wood, Little Rock, Ark.

"Our hospital is already a great denominational asset and triumph will follow our great struggles."—Dr. H. P. Hurt, Memphis, Tenn.

"The building of the Baptist Memorial Hospital is one of the most important movements ever inaugurated by the Baptists."—Dr. Ben Cox, Memphis, Tenn.

"The whole Memphis territory has already felt the impress of our great hospital."—Dr. A. U. Boone, Memphis, Tenn.

"Its beneficiaries will pay back in the years to come both principal and interest on all our investments."—B. G. Lowrey, Amarillo, Texas.

"We have unmeasured opportunity in the field of hospital operation."—Dr. Thomas S. Potts, Supt., Memphis, Tenn.

"The half has never been told."—B. F. Whitten, Memphis, Tenn.

Letters from Patients.

It would be interesting, if space would admit, to publish in full a number of letters which we have received from patients who have been treated here and whose hearts

time of our greatest struggle. That would be a generous and noble thing and add great value to the contribution.

Good Samaritan League.

In order to provide for the present and the future needs of this great institution both in a business-like and Christlike manner, and in order further to distribute among our people both the privileges and obligations of this great work, we have organized what is known as the Good Samaritan League.

Our effort will be to secure among our people and friends, individuals, churches, church organizations of all kinds or hospital bands which may be formed for the purpose.

25 who will give \$200 a year for 5 years.

50 who will give \$100 a year for 5 years.

100 who will give \$50 a year for 5 years.

200 who will give \$25 a year for 5 years.

300 who will give \$20 a year for 5 years.

1000 who will give \$10 a year for 5 years.

2000 who will give \$5 a year for 5 years.

We have specially prepared subscription cards to enroll such membership and will gladly furnish same to all who may desire to labor with this noble league.

Christmas Gift.

We have in the three states 4,728 churches and a membership of 446,227. Every Baptist in the three states is organically related to this great work and hence personally obligated and should consider it both a privilege and a duty to have some part in this stupendous undertaking. \$30,000 as a special gift would not be burdensome to our great constituency. Look at the following table and decide in which company you would like to be counted and make your gift accordingly.

30 giving \$1,000.....\$30,000

60 giving 500.....\$30,000



Free Ward, Baptist Memorial Hospital.



Private Bedroom, Baptist Memorial Hospital



One of the Operating Rooms, Baptist Memorial Hospital

(Concluded on Page 15)

The Baptist Record

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will be paid before ordering paper stopped.
Obituary notices, whether direct, or in the form of
resolutions of our words, and marriage notices of 25
words, inserted free; all over these amounts will cost one
cent per word, which must accompany the notice.**EDITORIAL.****SPEAKING THE TRUTH (?)**

This is an expression in Paul's letter to the Ephesians—or rather an effort to translate what Paul said that falls far short of his meaning if it does entirely change it. Most people would get the impression that Paul is exhorting to veracity and against lying, when that is not in his mind at all. The real meaning is hard to put into a literal translation. Every translation is like cooking a dish again and again—it is likely to take the taste out of it, till you can't tell whether it is bacon or beef, peas or beans.

Paul is speaking about the abundant provision made for perfecting the life and character of the saints. This he shows is possible by the fulness of the grace of Christ and the co-operation of the Christian, by being the instrument of Christ's ministering and the expression of His life. They are to reproduce the ministry of Christ and attain to His likeness. Read the first half of the fourth chapter of Ephesians. We are urged to become all grown men, to be no longer children, but to embody the whole truth in our lives. It is to be reincarnated in us, as it was incarnate in Him. We are exhorted, not to speak the truth but to be the truth, that is, man find embodiment and expression in us. Jesus said of Himself, "I am the truth." As the truth of God is embodied in Him, so that can be known of God can be seen or learned in Him, in His words, in His works, in His attitude toward men, and the world. Now this is what we are to be and to do. We are to track the truth, to take it up into life, to embody it in action, to express it to the world. This is more than to speak the truth and reveal it in every act or word or feeling or attitude; that it may radiate from us, that it may permeate the atmosphere about us like the aroma of heaven. We are to do this—that we "may in love grow up in all things into Him, who is the head even Christ," that we may be as He was, that we may be the incarnation and the expression of God's truth as He was. Paul said, "For me to live is Christ." The connection between Christ and the Christian is most intimate and vital, the identification as complete as between the head and the members of the body. It is not enough to proclaim the truth with our lips, it must be

set forth in life and conduct. It is a thing that cannot be told so that men may understand, it must be done to make it intelligible and powerful. "We are like Jesus to be the truth."

A GOOD PREACHER, BUT A BAD MAN.

In the study of one of our recent Sunday School lessons, the expositors have found a puzzle in Balaam, and well they may for he has the most contradictory elements in his character. Where did he live? How did he know so much about the true God? Where did he leave it? Was he alone among his people in such knowledge? What good did it do him or them? These are interesting queries for speculation. But a very practical question is how could one know so much and make so poor use of it? how could one start with such promise and end in such failure? He had evidently made a wide reputation as a prophet of unusual knowledge and powerful influence. He was sent for or consulted far and wide. When worst came to worst Balaam was the man whom the people sought. Balak, the king, proud and haughty as he was sought his aid and showed him deference. When he is first visited, he is loud in his protestations of honesty and loyalty to Jehovah. He cannot be hired; he is not a prophet for revenue. He will not be flattered or bulldozed. He reminds you of a weak or doubtful man who must be always assuring you that he is honest. His conscience is condemning him or appearances are against him and so he must speak the louder to drown their testimony. Or is he proclaiming his honesty that it may bring the better price? "Though he give me this house full of silver and gold, I will say nothing but what Jehovah shall tell me." Is this because he will not sell out cheap? Is this an intimation that if Balak wants anything of him, he must expect to pay a good price for it.

It seems more probable that he had a suspicion of his own genuineness, that there was a crack in his sincerity, that he feared that his integrity would not stand the strain of temptation at close range. He knew the value and necessity of honesty but could not be sure of his own. He knew it was necessary to be true but he felt the pull of the false. In his heart he had a correct conception of righteousness but he loved the reward of iniquity. Like Julius Caesar, when offered the crown of imperator, "thrice he thrust it from him," but it was always "thus," that is with such a look as to invite another offer and a hope of its coming.

The next step in such a conflict of emotions is the desire to conceal this weakness from the eyes of others. This desire comes into the ascendancy and makes him jealous of his reputation but reckless of his character. He ceases to give his efforts to the guarding his soul from degradation and thinks mostly of how he may preserve the appearance and name of honesty. All the time protesting his resolution not to do anything for his own promotion or against the

will of Jehovah, he yet follows the lure of fortune and the hope of gain. Vainly trying to drown the protests of conscience, and the warning of Jehovah with professions of a purpose to be true, he follows a course in which it is impossible to be other than false. Led along by a desire for selfish preference which he himself hardly apprehends or would believe if he were told he cannot see the warning signals in his path, nor understand their import when they are forced on his attention. So blinding a thing is sin, so powerful is the undertow of depravity, even in men with great light and wholesome impulses.

O Balaam, Balaam! you are the preacher's monitor of peril, a floating buoy that warns against the circling, sucking maelstrom of sin, that corrupts a holy office into means of personal gain, that turns the prophet of truth into the pander of sin, that leads a nation to idolatry and lust, and provokes the indignation of a righteous God.

But preachers are not alone in their need of this warning. There is no safety for any of us but in being crucified to the world and the world to us by the cross of Christ. Our hope is in "denying ungodliness and worldly lusts, to live soberly and righteously and godly in this present world." Beware of the ring of insincerity especially in religious professions. Be, rather than seem to be. If there is love of truth in the heart and loyalty to Jehovah in our souls, the reputation will take care of itself. If we are false to the light of His truth and His Spirit, sooner or later it means to be swallowed up in the vortex of confusion that led Balaam to make godlessness a means of gain.

HOPEWELL ASSOCIATION

This body met with Live Creek church, near Morton and the brethren and sisters treated the guests handsomely. It was our privilege to be present only the first day when there were only two reports discussed—publications and hospitals. It took some time for arranging to get down to business, but the interest was good. Brother Blackman was re-elected moderator and Brother Ponder, clerk. The ladies are evidently working in this association, having the walls covered with the evidence of their work. Among others was the W. M. U. tree with various branches of the work and the roots were named for the different branches of the association. Mrs. Kent, of Forest, is vice-president. Secretary Parker did good work for the hospital. Pastor Jenkins preached a good sermon on contending earnestly for the faith in which he showed what is included in the faith. The reports from some of the churches were good, but many of them left something to be desired. A great crowd was expected the second day when the most of the business of the association came up, and the sessions continued into Sunday. We missed Pastors Allen and Ford and Falkner and Gordon but found Jenkins and W. P. Chapman and Blackman, and a host of other fine spirits.

Stephen said, "Heaven is God's home" etc. (Acts 7:49). Jesus said, "In my Father's house are many mansions" etc. I go to prepare a place for you. Paul says, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God," etc. John says, "And I, John, saw the holy city, the New Jerusalem, com-

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THE BAPTIST RECORD**TWO GOOD CONVENTIONS**

The general State Convention in November will deal largely with the work of the past year, reviewing in reports what has been done, looking for the most part toward the past. The program of the Men's Convention in February will include no reports, but will deal largely with the means of future development looking towards the future. Instead of formal reports on particular denominational enterprises, such as missions, hospitals, colleges, etc., and extemporaneous discussions of the reports there will be especially prepared addresses on methods pulsating with the life of practicality. These addresses will demonstrate the duty and value of tithing, the proper way to conduct an associational mission campaign, the reality of stewardship, the necessity for enlistment, and the joy of consecration.

Speeches will be limited as to time. The program will be constructed with a view to interest but the meeting will be of especial value because what will be said and done will inspire and instruct men in the dynamics and mechanics of religious endeavor.

ing down from God out of heaven." Now I think that "my Father's house," the "building of God," and the "holy city" are different names for the same place, heaven. Now, John gives a graphic description of miles) and the city was of pure gold." In this wonderful place are the mansions which Jesus has prepared for His servants, a place

—a definite place, wonderful place. Jesus will be there, and we'll be there, and we will know Jesus and know each other and know as we are known. I'll tell you, brother, it means something to go to heaven. It meant something for Jesus to become poor that we might be rich. Rich in faith and heirs of a kingdom."

"In my Father's house are many mansions." My Father's house—holy city—1500 miles high, long and wide. Now, let's use a little arithmetic: Cube 1500 miles, we have 3,375,000,000 cubic miles; reduce this to cubic feet and we have this: 496,793,088,000,000,000,000 cubic feet. I believe it is estimated that there are 2,000,000,000 of people on earth today. If there had been 2,000,000,000 people in the beginning and if our chronology is correct, giving 6000 years as the age of the earth, and if it should continue 6000 more years and if three generations were to pass out of this world every one hundred years for the entire twelve thousand years (which would be 720,000,000 souls) and if every one of them should go to this holy city and only one-fourth of the space was used for their accommodation, there would be a mansion for everyone and in each mansion there would be sufficient space for more than 26,000 rooms 20 feet square, all of pure gold as clear as glass and not a stain or shadow or a tear. Then think of the 372,594,860,000,000,000 cubic feet of space for promenades, streets, halls and flower-strewn walks, for as the poet says:

AT THE CONVENTION.

When you come to the convention at Columbia, be sure to visit the room of The Baptist Record in the church. In this room will be found the best of the late books and many of the standard old ones. A special lot will be on sale at an extremely low price. If you want to say that you have seen the most complete display of Bibles ever shown in Mississippi, come in and look.

As you enter the church look for the sign of

"The Baptist Record"

HEAVEN A REAL PLACE."

Here comes Oliver Twist again. He wants to write about heaven.

Brother Quin asks, "Is heaven a real place?" And then proceeds to answer his own question. He wrote well, but I want to add a little.

Yes, heaven is a real place, and its inhabitants are real beings. Listen: "Come ye blessed of my Father, inherit the kingdom prepared for you," etc. (Matt. 25:34) and "Who shall change our vile body that it may be fashioned like unto His glorious body," etc. (Phil. 3:21) and "Then shall I know even as I am known." (I Cor. 13:12) So we shall have a place (kingdom), a form and a knowledge. We will not be an intangible, unreal, shapeless myth floating through space.

Stephen said, "Heaven is God's home" etc. (Acts 7:49). Jesus said, "In my Father's house are many mansions" etc. I go to prepare a place for you. Paul says, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God," etc. John says, "And I, John, saw the holy city, the New Jerusalem, com-

"There everlasting spring abides,
And never withering flowers,
Death like a narrow stream divides,
This heavenly land from ours."

O, who will come and go with me to that delightful place?

Get your tickets today. Accept of Jesus today. Now I have just described the city, the "Holy City," the capital of the Kingdom, situate in a "land that is very far off" "where we shall see the King in His beauty." (Isa. 33:17).

"All o'er those wide extending plains
Shines one eternal day,
There God the Son forever reigns,
And scatters night away."

And today as I enter the fifth day of borrowed time, I catch a glimpse by faith of that beautiful place and

"I want to go there,
I expect to go there,
I intend to go there, don't you?"
Joel D. Rice,
Caseville, Miss.

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MISSION SECTION

OUR SLOGAN.

Not until I became a member of our Foreign Mission Board did I at all appreciate the extensiveness of its work and the weight of its responsibilities.

Here is another, for example, who is approved and sent as a foreign missionary. Before he has been on the field two years his health permanently breaks down and he has to come home, thus costing the board some \$3,000 or \$4,000 and nothing to show for it. When I come up against a thing of that nature I say we must by all means look into the spiritual, intellectual and physical fitness of applicants for the foreign field. These delicate and difficult matters arise on the foreign fields as they do here in the United States and it takes much thought and counsel and prayer to solve them properly. Then again we have the correspondence with the varied missionaries which is very heavy. The board needs to keep in close touch with the work in the varied parts of the earth. There is enough to do on this one side of the work of the board to keep a man engaged for all his time.

Turn to the other side of the work—the home side. The churches do not send in their contributions to foreign missions until the close of the convention year, so that for several years past the board has had to borrow money for eight or 10 months of the year to carry the work on. Sometimes it is not easy to borrow. And oh the interest does raise the expense account!

We are having to borrow heavily this year as we did last year. Are we going to get the money needed from the churches to pay this debt? What shall we do to inform the churches and secure the funds we need for saving a lost world? It cost the board more to get the money from the churches than it does to get the money to the fields.

The full board was called together on October eighth to consider these and other questions.

A message from the full board was in last week's Record. I trust you read it.

We agreed in that meeting that if the varied states will come up with their apportionment we will be out of debt next May. To this task we agreed to bend our energies.

Now for Mississippi.

Our apportionment is \$42,000. We lacked about \$4,000 in giving that much last year.

If each associational representative will write me I will give him the apportionment for his association.

Our slogan then is \$42,000 for Foreign missions this convention year. Let it echo in the association, let it ring in the churches, let it be talked in the homes of Mississippi, \$42,000 for foreign missions.

If we do this we will do our part toward canceling the debt on our board.

P. Trotter, Vice-President.

A QUESTION OF STANDARDS.

W. M. Burr.

A consideration of the methods of getting money for God's cause leads to consideration of the standards of giving, for logically, the methods by which we seek to raise money grows out of our standards. What are our present standards of giving? What rule do we put before our people to guide them in supplying the money for God's cause? Money is our indispensable necessity in God's kingdom on earth. This we all recognize. This money must come from God's people. In my last article I wrote on the question of methods. In the present article I am to write of our standards, and I want my readers to think with me along these lines closely and prayerfully. There is much more in the subject than I shall be able to bring out in this brief article. There is no question that outranks it in importance in our present-day practical Christianity. It is a burning question—this question of financing the kingdom, and we all know that it is not now being effectively done.

I do not wish to appear in the role of a critic or fault-finder, but the time has come for us to do some hard thinking and plain, earnest speaking. If we are right, let us know it by going to the bottom of the question and if we are not right, we will be prepared by the same process of thorough investigation, to get right.

The present-day standards set before our people to guide them run something like this:

"Give as or whatever you feel like giving."

"Give what you think you ought to give."

"Give what you feel like you are able to give."

"Give until you feel it."

"Give liberally."

"Give as the cause needs."

One often hears these expressions, with variations. A little reflection will show them, one or all to be present in every effort, private or public, to "raise money" for religious purposes. It is not necessary to speak of each one separately. As with one, so with them all. The last one, the one that puts the needs of the cause as the standard and the one most prominently in mind when the needs of the cause are being magnified, is an impossible standard, because no one but God is wise enough to know the needs of His cause at every stage of its progress, and just what each individual's part may be, and just when it should be turned in. Now, these standards must apply to the amount to be given and to the manner and time of giving. Under them uniformity is impossible. They throw the whole question of giving back upon each individual and make it a question of each individual's feeling or whim. They lead to endless confusion, uncertainty and demoralization. They

compel each individual to decide upon his own standard, resulting, in fact, in his having no fixed standard making him the victim of an unsettled and uncertain state of mind that takes all joy out of giving. They are unbusinesslike. They do not appeal to the business sense of business people. They have developed a strange contest among our people, a contest between the money getters and the money givers, between those who have money and those who are trying to get it from them. We have an army of men and women who make it a business to keep the people up to the point where they will feel like giving largely, and will give largely before they feel it, while those who have money make it their business to resist these efforts and to keep their giving down to the lowest possible point. The man with the money clearly has the advantage in this contest, for when he has responded to appeals under these standards he discharges his whole obligation, whether he gives much or little or nothing, irrespective of his real ability, and no criticism of his conduct is admissible, because he meets the conditions fully. They foster illiberal rather than liberal giving. They justify every man in withholding his money. They make the financing of the kingdom a mere matter of generosity. They take no note of any claim God may have on our material things except what we may generously choose to recognize. Under these standards conviction for penuriousness is impossible. They bar out the way to the conscience. They shut God out of the problem. They foster a wrong conception of the relative position of God's kingdom in the world. Jesus said, "Seek ye first His kingdom. These standards put it last.

But why say more? They are uncertain, unreliable, inadequate, confusing, demoralizing, unscriptural. They are a failure. Under them the adequate financing of the kingdom is impossible. They defeat their own purpose. They are discouraging. They are anti-Scriptural in that they preempt the field against God's standard. They nullify God's laws on the subject. They leave sensitive souls on the tenderhooks of uncertainty. A good sister after hearing two fine addresses, one on home and the other on foreign missions, said to me in substance, "Such addresses always distress me. They lay on us these great burdens and tell us we must give to send the gospel to these needy people, but they give us no help in determining the measure and limitations of our duty. I sometimes feel like giving everything I have, but I know this is not expected and would not be right, as I have those who are dependent upon me. I have not the joy in giving that I ought to have, because I am never certain that I have done my whole duty. I am sometimes tempted to stay away when such things are talked about."

These are our human standards. They stand discredited by hundreds of years of failure. Over against them all, and in New

Thursday, October 30, 1913

MISSISSIPPI COLLEGE

Mississippi Woman's College

TO VISIT STATE FAIR.

The lyceum course given by the Woman's College and the Normal College opened on Wednesday night with the Chicago Glee Club. The auditorium was filled to its capacity and the large audience was thoroughly delighted with the program.

Several delegates from the Immanuel church, including Rev. and Mrs. A. L. O'Briant, Lucy Nash O'Briant, Mr. and Mrs. J. L. Johnson, Jr., attended the meeting of the Lebanon Association at the Kingston church of Laurel. As the editor of The Record was present, no detailed account need be given here. Lowrey Lowe of Hattiesburg, the new moderator, is a model presiding officer. The Woman's College received its due share of attention. We were hospitably entertained in the home of Mrs. Dr. Jarvis.

Our Sunday School mission offering today of \$13 for State Missions. We are trying to practically double all of our contributions this year.

We have just received a full set of the Moody colportage library, 105 volumes in all, for our college library. These are to be used chiefly for Sunday afternoon reading. They were purchased from Brother J. D. Jameson.

A large crowd of the girls expect to visit the State Fair in Jackson on November first. They are looking forward to this trip with more than ordinary anticipations because they hope to meet there the students of Mississippi and Hillman colleges.

Among our visitors this past week have been C. C. Hill, Meehan Junction; Rev. O. N. Herrington, Picayune; Rev. J. D. Jameson, Ellisville; Mr. and Mrs. A. B. Childers, Laurel; E. H. Walker, New Hebron; J. F. Riley and son, New Hebron; T. R. Hayes, Monticello; Rev. R. A. Diddleman, Clinton; Joe Montgomery, New Orleans; Rev. E. W. McLendon, Richton; Cris Gill, Bogue Chitto; Mr. and Mrs. Davis Bassfield.

J. D. Johnson, Jr.

The World's Sunday School Convention will meet in Tokio, Japan, in 1916.

An interesting pamphlet has been issued from the headquarters of the Anti-Saloon League at Jackson, called "Alcohol on the Dissecting Table." This is a compilation of the prize-winning essays on "The Effect of Alcohol on the Human Body." Every college and high school student in the State should read it.

Brother Philip Dillake, one of the aggressive representatives of The Baptist Record, writes from Clarksdale that Brother W. C. McCaughan, of that place, showed him singular kindness and hospitality, accompanying him in visiting the people in the neighborhood in the interest of the paper. Brother McCaughan has the thanks not only of Brother Dillake, but of The Baptist Record.

MISSISSIPPI COLLEGE ENDOWMENT NOTES.

By W. A. McComb, Financial Secretary.

Since the last report, the agents have been busy. Deer Creek and Kosciusko associations have been visited by the writer and asse the town of Kosciusko. Brother Franks has visited some associations in the northern part of the State.

Mr. and Mrs. W. M. Whittington, of Greenwood, signed their subscription for \$1,000. Mr. C. L. Lomax, and Rev. W. A. Roper signed up for \$250 each. The thermometer now stands at \$125,000. That means that much is signed up in the office at Clinton. We do not report anything promised until it is put in legal form and turned into the office at the college.

That leaves \$75,000 more to be raised in order to secure the offer of \$100,000 from the Education Board of New York.

That same board has just made a gift of \$1,500,000 to John Hopkins Medical school, Baltimore Md. Also \$200,000 to Barnard College, New York City; \$200,000 to Wellsley College, Wellsley, Mass.; and \$50,000 to Ripon College, Ripon, Wis. A total of \$1,950,000 to educational institutions.

It is reasonable to believe that if we meet the conditions of this board and secure this \$100,000 gift, that we will so gain the confidence and respect of the board that they will be ready to offer us \$250,000 when this work shall have been completed. On the other hand, if we fail on this undertaking, we will forever shut the doors of this great agency against our educational work in Mississippi. This should induce every Baptist in the State to do his best on this present campaign. Some of our brethren and sisters should consider the question of adding large gifts even at a sacrifice if need be, to make this present campaign a success.

I trust many who read this will write the secretary and indicate their willingness to help in this cause. The friends might also send him the names of those who are able to give, that he might send them literature on the college's needs, and thus secure their interest and co-operation in this campaign.

Let earnest and daily prayer be made for the college, the campaign and workers.

MISSISSIPPI COLLEGE ENDOWMENT THERMOMETER.

Watch the mercury rise! No—help the mercury rise!

\$200,000—
195,000—
190,000—
185,000—
180,000—
175,000—
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10,000—
5,000—

Endowment now stands at \$125,000.

NOTE THIS.

thereof I put, as in the case of our human methods,

God's Plan.

Who?—"Each one of you."

When?—"Upon the first day of the week."

Do What?—"Bring"

Where to?—"Into the storehouse."

What?—"The whole tithe."

By What Rule?—"As he may prosper."

Why?—"That there may be food in my house."

J. E. Byrd.

Thursday, October 30, 1913

TIDINGS OF THE KINGDOM

Miss Elizabeth Kethley, W. M. U. Training School, Louisville, Ky. We have six Mississippian girls here. At a meeting we decided to take turns about writing to The Record. Miss Hoffman has no others. We enjoy the paper very much. It is the only thing I read apart from my regular work.

W. A. Hewitt, Dallas, Texas. Things are moving gloriously at the Central church. Last Sunday we had 16 additions to the church and 735 in Sunday School, which made us one of the five largest Baptist Sunday Schools in America that Sunday. Every nook and corner of our church is crowded every Sunday, then people are turned away.

A list of new books has just been issued by The Baptist Record. This includes fiction, essays, gift books, sociology, practical religion, sermons, addresses, homiletics, church work, Biblical exposition, lectures, devotional works, evangelical works, Sunday School helps and commentaries, bibliography, social service, missions and theoology. The list may be had on request.

W. E. Farr, Columbia: I returned yesterday from a two weeks' meeting at Waelder, Texas, which is 134 miles west of Houston, almost in the center of the State. Rev. C. F. Andrews, one of Mississippi's best preachers, is the pastor. The results were 17 additions and the church was much revived. There are a half dozen of Mississippi's good preachers in this part of the State whom the Lord is blessing in their work.

R. B. Gunter, Laurel: Our new Sunday School rooms are now ready for service. We have ample room now for efficient class work. We have had 16 additions to the church this year. Just after last year's association I told the church that we must double the previous year's benevolent offerings. They looked funny. But we more than tripled. It is well to have a mark to aim at. It is a mistake when one says people who work in mills won't work in church.

Hinds county voted down an appropriation for an agricultural high school largely because the board had selected a site where it was inaccessible and no church in reach. If a school is to be patronized by people all over the county it will have to be a boarding school and nobody wants to board their children at a place where they cannot have church privileges. When the board is willing to put the school where people can get to it and have the advantages of an ordinary home, they will support it.

E. W. Spence, Lumberton: I saw in last week's Record delegates giving time of trains leaving Jackson for Columbia. As I look at it the logical route for East and North Mississippi delegates would be via the M. & O. to Meridian, thence via the N. O. & N. E. to Lumberton, thence to Columbia over the G. & S. I., 33 miles. To make connection here with G. & S. I. delegates would come on train reaching here about 6:00 a. m., then leaving for Columbia at 12:24 p. m. This would give about six hours' wait in Lumberton, but would be much shorter and quicker route for the brethren from Northeast Mississippi.

Following is the list of local committees for the Baptist Men's Convention at Jackson, Miss., February 10-12, 1914: Steering committee—J. M. Hartfield, P. B. Bridges, Judge Sydney Smith. Finance committee—W. H. Bagwell, Z. D. Davis, R. S. Curry. Advertising committee—S. R. Whitten, T. M. Hederman, A. L. Side-

terest of the meeting and that windows might be adjusted to the requirements of fresh air and clear heads. Perhaps the only "whip" we shall ever have at state conventions will be common sense, but either the one described or the other is much sought after.

Pastor R. L. Motley, West Point: I wish to express my appreciation of the hearty reception already given me by the good people of Mississippi. My own people in West Point have made every reasonable effort to make the beginning of my pastorate both pleasant and successful. The genuine welcome extended to my family and to myself has been all that we could wish. . . . I have been on the field too short a time to announce any plans, but I have had much already to encourage me in the belief that the Baptists of West Point will cheerfully respond to wise, enthusiastic leadership. The same loyal support given my predecessor, Dr. Barton, will, I am sure, be given to me also. We have a noble band of intelligent, consecrated people. Having done large things in the past, they are now prepared to do still larger things in the future. To them my best efforts are pledged, but I hope to be of service in general denominational work throughout the State. I am in full sympathy with every feature of our organized work, and shall gladly serve the cause elsewhere as far as the demands of my pastorate will allow. First, last and all the time I shall urge a wider circulation of The Baptist Record among my people. I shall be glad to have our editor, secretaries and school people to command me freely. . . . I anticipate a delightful visit to the State Baptist Convention and hope to make many new acquaintances among my Mississippi brethren.

O. N. Herrington, Picayune: I am leaving Picayune to go to Wiggins and Bond. I am leaving a people I love very much a people that has been most kind to myself and family during a pleasant pastorate of two years and a month. I am going because the fields of Wiggins and Bond presents a larger opportunity for work and usefulness. During the past two years nearly every one who is old enough to believe and who is at all inclined to be a Baptist has been baptized. Besides these a number of prominent Methodists have united with the church. I believe the work is in good shape. . . . I hope a good preacher will be secured, for they are worthy of the best. I love them as my own family and shall always feel an interest in their welfare.

T. R. Paden, Centreville: It was a joyous and memorable occasion at Rosetta, Sunday, October 19, 1913, when the splendid new church house was dedicated to God, thus crowning the efforts of the little flock and their pastor to build a house for God, which they and their friends have done with the aid of \$200 from the State Mission Board. Brother Bryan Simmons had been engaged to begin a meeting with us at this time. So we arranged to begin with an all-day Sunday service with dinner on the ground, and have the dedication. Brother J. R. Johnston, pastor of Gloster church, preached an appropriate sermon at 11 o'clock. Brother Simmons filled his pulpit for him at the same hour. Then in the afternoon, Brother Simmons came and with him some 16 of the membership of Brother Johnston's church, and others from other points, who with beautiful fraternal spirit, joined us in worship and made an offering in connection with some who sent their contribution from Centreville to help pay for our church seats. . . . The pastor opened and conducted the dedication service. His friend and fellow missionary, G. W. Gates, was present and led us to the throne of grace in a special prayer. Brother Simmons preached the dedication sermon to the delight and edification of all present. Brother Johnston presented the keys with appropriate remarks, and led in the dedicatory prayer. It was a good day for us all, and everybody seemed to be happy. This is the only church in the community, and the prospects are encouraging. . . . The meeting that followed brought great pleasure and profit to those who attended. Brother Simmons did as fine preaching as we have ever heard by any man and great good was done. Brother Gates remained with us and rendered most valuable assistance in song and prayer service. The cause was greatly strengthened, one received for baptism, one reinstated; others will follow.

Borrowing the term from congress, The Standard, of Chicago, says: But during a convention the services of an independent "whip" might be made most helpful and exceedingly useful. He might, for instance, before the convention opens, gently point out to mayors and presidents of local ministerial associations and other ex-officio makers of welcoming addresses, the consummate stupidity and ill-breeding of making jokes about baptism. He might hustle the thoughtless, whispering delegates from the lobbies to the auditorium. He might touch off an alarm clock bell when a speaker, unwarmed by a tender-hearted chairman, begins to be guilty of oratorical larceny, sneak-thieving the next speaker's time. He might even warn tactfully, of course—the long-winded speaker that he was about to spoil his speech by not amputating a few of its "heads." The "whip" might furnish the leader of the singing with a baton, so that he would not whack his song-book with discordant and sacrilegious resonance. He might watch the thermometer and the janitor, so that heat should not stifle the in-

Thursday, October 30, 1913

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lege of making money for their very own. Parents generally feel if they give them decent clothes they are sufficiently paid. They do not consider the boy's rights as an individual, but that it is his duty to work for the good of the whole family.

Is it strange that under these conditions he becomes restless and dissatisfied and eagerly embraces the first opportunity to sever his connection with the farm?

Oh, I wish my pen would burn with thoughts that would cause a reform along these lines, and make it easier and brighter for our boys. When we think of the dangers that lurk in the towns, the dens of infamy and the glittering allurements that

are set to entrap them, and the pitfalls that are too hellish to be described, we shudder at the thought of their being exposed to them.

Then parents, Christians, let us try more earnestly to keep our boys at home, for they are to be the standard-bearers in life's conflicts, the hope of our country in the days to come.

Mrs. E. C. Bolls.

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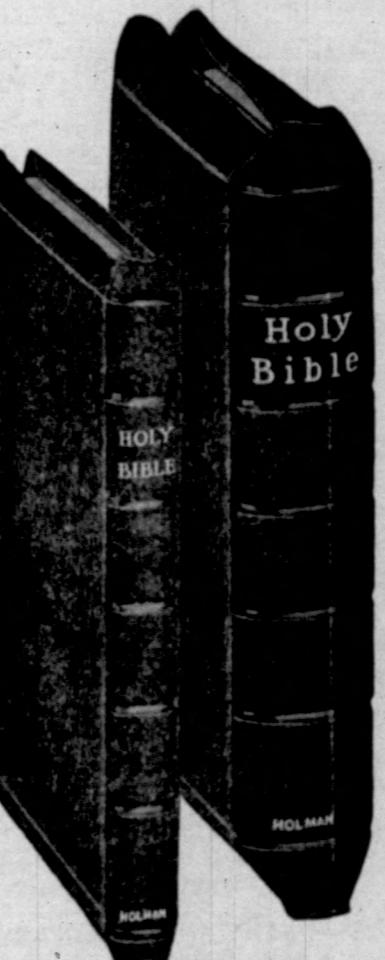
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Specimen Part-page of Type.

Christ's sermon on the mount.

ST. MATTHEW, 5.

A. D. 31.

15 ^b The land of Zab'u-lon, and the

land of Neph'tha-lim, by the way

of the sea, beyond Jor'dan, Galilee;

of the Gen'tiles;

16 ^c The people which sat in dark-

ness saw great light; and to them

which sat in the region and shadow

of death light is sprung up.

17 ^d Blessed are the meek: for they

shall inherit the earth.

John 1. 42.

Luke 5. 1.

18 ^e And he opened his mouth, and

taught them, saying,

19 ^f Blessed are the poor in spirit:

for theirs is the kingdom of heaven.

20 ^g Blessed are they that mourn:

for they shall be comforted.

21 ^h Blessed are the meek: for they

shall inherit the earth.

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Jackson, Miss.

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The Baptist Record

Jackson, Miss.

SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE
By L. E. BARTON, D.D.

November 9.
ABSTINENCE FOR THE SAKE OF OTHERS.

Romans 14:7-21.

Golden Text: "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth." Rom. 14:21.

The Little Life.

The smallest life in the world is bigger and broader than this earth and all its interests. The moment a human life begins two kingdoms engage in battle for its destiny. I rode on the train between Durant and West Point with a man from Texas who was hurrying back to Mississippi to the bedside of his sick child. It was just a wee bit of humanity, a few months old, but important enough to draw him from business and hurry him on a long journey. There is no such thing in this world as living without influence. Even the drunkard influences his pal, and the harlot finds fellowship in her kind. "None of us liveth to himself." Paul has in mind Christian influence, but the wider view of universal influence is true also. One usually reads a composition and an impression on the mind is everlasting. I have read an article in paper and never saw it again for years and years, but when it fell under my eye again the reproduction of former impressions was as accurate as that produced by a phonograph. Likewise we touch a personality. We speak a word, we glimpse a look, scowl a frown or beam a loving smile and that personality has been indented like the wax from which the needle will compel the same sounds in the future. What a tremendous thing to live among men and touch their lives!

"If I Die Before I Wake."

A little boy was going over his prayer and when he reached "If I die before I wake," he left off and ran down stairs. When he returned after some delay his grandmother admonished, "You must think when you say your prayer." "That was the trouble, grandmother, I did think," he replied, "and I remembered how I knocked down all Ted's wood soldiers just to see how he'd tear around in the morning. It's all right if I sleep on living, but if I should die before I wake, I thought I should better fix them up." This dying proposition is a right serious one at best. But think what an advantage the Christian has! He dies "unto the Lord," and Christ hath abolished death. He has drawn the fangs of this serpent. He has borne away the gates of hades on his Sampson shoulders and set the captives free. He has gone into the charnel house and robbed it of its cadavers and decked them with immortality. Whether we live therefore, or die, we're the Lord's."

Paul's Christian Ethics.

The standard here is diametrically opposed to every demand and dictate of the flesh. The flesh says, "Do

as you please," the Spirit, "Mind the interest of others." Self says, "You have a right to do this, then do it, matters not how it may affect others." But the Spirit counsels, "You must deal gently even with the weaknesses of your brother." There were certain Christians whose consciences were unduly sensitive about eating meat that had been offered to idols. They thought it was a sin and if other Christians did it their consciences would be offended. Paul says, "Nothing is unclean in itself; save that to him who accounteth anything to be unclean." Whether a thing is wrong "per se" (with apologies to Beecher who said the "per se" is the fool's argument) or not, if one thinks it is wrong and then does it, he commits a sin, for he has gone counter to his own sense of right. Also if I persist in doing that which my brother thinks is wrong until my doing it becomes a stumbling block to him; then it becomes wrong for me to do it, even though the thing itself may be all right, because it is injurious to him. The use of tobacco is a good illustration. I don't think it a sin to use tobacco (I don't use it) unless one knows it to be injurious to his health, or considers it a waste of money which God has entrusted and for which man is accountable. But it is easy to see how a preacher, or layman, might injure the cause of Christ in certain western or northern communities by using tobacco. A friend of mine who uses tobacco was called to a large church in the Northwest, after a long wrangle in the conference. After the call they offered to raise the salary eleven hundred dollars if he would enter an agreement to quit the use of tobacco.

He declined the call. I think he might have made the agreement without surrendering any right whatever, for after all has the right to do that which hurts others? This is the noblest ethics in the universe. It will need much prayer and patience to put it into effect. Let us take a new grip on our relation to Christ and obligation to our brother.

Don't done with calomel. Swamp Chills and Fever Cure is better. At your druggist

JEFF. DAVIS COUNTY ASSOCIATION AT RASSFIELD, MISS.

Editor's Record:

My, my, how we missed you all, and yet, we had a great and good time. Brother Rowe, Brother McComb, Brothers Simmons, Brother Parker, Brother Lindsey, Brother Carter, and Brother Johnson all went somewhere else. We showed our love for you all, however, by giving each enterprise you represent due consideration. The association lost no time in caviling over things of minor importance, but proceeded at once to organize and to do "business for the Master." The report on "orphanage" was adopted with a special prayer that Brother Carter

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Fraternally,
C. R. Dale.
Prentiss, Miss.

WORTH WEIGHT IN GOLD.

Abingdon, Va.—Mrs. Jennie McCall, of this place, says, "I had been troubled with female complaints for ten years. I could not walk or stand on my feet, and had been almost confined to the house for a long time. I began to take Cardui, the woman's tonic, and now I can walk anywhere I want to go. Cardui is worth its weight in gold." This is a high estimate on a plain, herb medicine, yet there are thousands of women who would gladly pay this price for a remedy to relieve their suffering. Cardui has helped others. Why not you? Try it. Your druggist sells it in \$1 bottles.

WORTH WEIGHT IN GOLD.
A friend of mine who uses tobacco was called to a large church in the Northwest, after a long wrangle in the conference. After the call they offered to raise the salary eleven hundred dollars if he would enter an agreement to quit the use of tobacco.

He declined the call. I think he might have made the agreement without surrendering any right whatever, for after all has the right to do that which hurts others?

This is the noblest ethics in the universe. It will need much prayer and patience to put it into effect.

Let us take a new grip on our relation to Christ and obligation to our brother.

TO THE YOUNG PEOPLE OF THE BAPTIST FAITH THROUGHOUT THE WORLD.

The committee of twenty-five appointed during the meeting of the Baptist World Alliance at Philadelphia in June, 1911, desires to advise you of its organization shortly following that meeting and to make certain suggestions.

1. That in every country, dominion, province or state the young people in Baptist churches should so organize themselves as to provide opportunity for meeting together for purposes of devotion and inspiration at least once a year. Wherever present plans provide that young peoples' meetings be held in connection with the anniversaries of the conventions or unions of the Baptist churches within any given territory we urge the broadening and strengthening of the young peoples' sessions; but at whatever time the young peoples' meetings are held they should



THE BAPTIST RECORD WILL BE ASSISTED IF READERS, WHEN WRITING TO ADVERTISERS, WILL MENTION IT.

Catarrh

The accompanying illustration shows how Dr. BLOSSER'S Catarrh Remedy reaches all parts of the head, nose, throat and lungs that become affected by catarrh.

This remedy is composed

of herbs, leaves, flowers

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tobacco or habit-forming drugs)

which are smoked in a small clean pipe or made into a cigarette tube. The medicated fumes are

inhaled in a perfectly natural way.

A five day's free trial of the remedy, a

small pipe and also an illustrated booklet ex-

plaining catarrh will be mailed upon request.

Simply write a postal card or letter to

DR. J. W. BLOSSER, 284 Waller St., Atlanta, Ga.

be managed in the strictest harmony with the plans and policies of denominational work adopted in that section. We think, however, that the young people should be allowed a large degree of liberty in managing their affairs for the sake of the training it will give to them and the interest it will stimulate among them.

We also believe that each generation of young peoples' leaders should seek to develop out of those younger than themselves suitable persons to take their places.

We believe that no time is more ripe than the present for addresses and meditations along inspirational lines.

Youth is the season of enthusiasm; it is attracted by heroic tasks.

The Christian enterprises of service in the local church, of social service in the community and of world service in missions never presented so splendid an opportunity nor so great a call to unceasing endeavor as at the present moment.

We believe that the young people in our Baptist churches are ready to respond to the inspirational call. Let their leaders sound it in no uncertain fashion.

2. That since an untrained soldier is not only worthless, but even an impediment to the army, we urge

that attention everywhere be given to

the drilling of the recruits of the church army.

Under the inspiration of calls to activity and presentation

of great needs many will volunteer,

not all of whom will be prepared for

battle. To rectify the mistakes of

enthusiasm a measure of education is

needed. Many courses of study have

been prepared for young people and

many books of methods have been

issued. Above all the Bible remains

the sword of the Spirit. As in the

preceding paragraph we have urged

the necessity of inspirational gath-

erings so in this we desire to stress

the importance of following some

well-thought-out and carefully ar-

ranged study course, covering the

Bible, doctrine, church history, mis-

sions and kindred subjects.

Boards, cloth back, 16mo, 144 pp.

Price, 50 cents net; postpaid, 60 cents.

Baptist Young People at Work

A Manual of Methods for the Young People's Society

By FREDERICK G. DETWEILER

Former Secretary of Baptist Young People's Work
for Ohio

THE passion of young persons is to find themselves with the world and to find an answer to their hunger for expression of self in the young people of our churches. In concise, clear, taking statement are presented the facts essential to organization and conduct of a successful society that shall lead its members forward into the largeness of Christian understanding and activity.

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MISSISSIPPI WOMAN'S MISSIONARY UNION PAGE

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MISS MARIEN BANKSTON, Y. W. A. Leader
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All Societies in Mississippi should send quarterly reports to Miss Margaret Lacey, but all money should be sent to A. V. Rowe, Jackson.

"He that followeth me shall have the light of life."

John 3:13.

NOTICE!

Please address all of Miss Lacey's mail pertaining to the work of the W. M. U. to Jackson, Miss. This will often save a delay in answering.

November, 1912, to November, 1913, at once. Yours truly,
Mrs. J. P. Harrington
Corinth, Miss.

FROM THE TRAINING SCHOOL

Better and safer than calomel—Swamp Chills and Fevers. Instant relief. At druggists.

SUNBEAMS AND ROYAL AMBASSADORS ATTENTION!

My dear Sunbeam and Royal Ambassador Leaders:

Listen, just three weeks from today our State Convention will be in session at Columbia, Miss. Have you thought how embarrassing it will be to your State leader to go up to that convention with only a partial report of the year's work? and have to confess that she could not get her leaders to report. We are rejoicing over 53 healthy, happy, earnest boarding students and 14 wives of seminary students who come as day students. Thus we have a total enrollment of 67 at the end of the first week of the session. Our building is overflowing and our hearts are in the same condition, for God has abundantly answered our prayers in sending us this goodly company of picked women who are anxious to do His will.

Fifteen states are represented, Virginia leading with eight fine students and Alabama following with seven.

Our valued chairman of the local board, Mrs. Geo. H. Eager, who has been so closely identified with the school since its beginning, is abroad just now but we hope to welcome her home again by December first. Mrs. S. E. Woody is now acting chairman and is a tower of strength to us.

Our settlement work has prospered

Builds Up

Go to your doctor first. Secure his approval. Then follow his advice. Take no medicine the doctors will not approve. J. C. Ayer Co., Lowell, Mass.

Ayer's Sarsaparilla is a tonic. It does not stimulate. It does not make you feel better one day, then as bad as ever, or even worse, the next day. There is not a drop of alcohol in it. You have the steady, even gain that comes from a strong tonic. Sold for sixty years.

beyond our highest hopes. It was opened on October 25th, 1912, and the interest has never abated, even in summer when the mercury was dancing around the one hundred degrees. The work was taken care of during the summer by Miss Leachman, a member of our faculty and also city missionary under the State board of Kentucky. She was ably assisted by one of our former students, Miss Margaret Hargrove, of Shreveport, La., who gave her services to the settlement work. Under scorching sun and amidst parching heat unmitigated by cooling showers, these two went about the Master's business, tending His own, and the training school owes them a debt of gratitude for thus keeping up the settlement in the absence of medium grade, or possibly low grade. And there are so many other attractive features that you simply have to be delighted.

In the first place, joining the Club does not obligate you to keep the instrument unless, after a thorough trial you find it perfectly satisfactory in every way. In the second place, the Club price represents such a big saving that you get an instrument of the highest standard of quality for a price which you would pay for one of

medium grade, or possibly low grade.

And there are so many other attractive features that you simply have to be delighted.

Write for your copy of the Club's catalogue, then come in with us. Address the managers, Ludden & Bates, Baptist Record Piano Club Dept., Atlanta, Ga.

Editor W. D. Upshaw, of the Golden Age, is assisting Pastor Ryals this week in a meeting at Paris, Tenn. The prospects are fine for a great meeting.

"Just as Good as Bond's Pills?"

Don't you believe it! No such a Liver remedy is made. But do not abuse the dealer who tells you so! He does not intend to injure you or us; he only likes to make a larger profit than Bond's Pills afford him.

Just laugh at him and insist on BOND'S LIVER PILLS, the gentle, safe and effective liver stimulant that are honestly made from the best known ingredients—and without regard to cost or trouble.

They are expressly intended to cure Biliousness, Headaches, Constipation, Indigestion, Malaria and all the ailments due to an inactive Liver or bowels.

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Take just ONE pill at bedtime and wake up well, without any unpleasant feeling. They are guaranteed to give satisfaction.

If the Pills cannot be obtained in your town, send 25c to us and get them by return mail.

Sold by leading druggists, 25c. Send to us for free sample.

BOND'S PHARMACY CO., LITTLE ROCK, ARK.

MISSISSIPPI WOMAN'S COLLEGE

Owned and Operated by the Mississippi Baptist Convention

Second session has opened with an enrollment of 150. Industrial Home, newly furnished, is filled with girls, who are getting through the year at a cost of \$145. The boarding department is filled with girls who are paying \$225 for the year.

Two new buildings to be started in a few weeks. Music building and Administration building. We want your daughter. She ought to be here. Write for beautiful new catalogue.

J. L. JOHNSON, Jr., President

Hattiesburg, Mississippi

TEAMS IN TRAINING
A DEPARTMENT FOR YOUNG PEOPLE

THE PROVING OF DICK.

Jennie N. Standifer.

Paul Thornton's father was a country doctor, and they lived on a big plantation several miles from a railroad station. Through the fall, winter and spring, Paul went to school, but during the long summer months he had few associates and was often very lonesome. One day the doctor brought home a big, gawky, black and white Saint Bernard puppy in the foot of his buggy, and Paul had a play fellow. He developed into an unusually intelligent dog, and his little master taught him many cunning tricks. He would hold up his paw to shake hands, and kneel by way of a bow when he liked any one. He showed his dislike of tramps, ragged negroes and poorly dressed people by vicious growls and angry snarls. He met well dressed people with fawning welcome, and delighted to show off his accomplishments.

"I don't like to keep so much

money in the house, Aunt Selina.

It is risky. I will take it to town tomorrow. Here, Paul, come speak to your aunt."

The dinner bell rang just as Mrs.

Lewis had finished wondering how

much Paul was going to grow, and

saying how much he was like his

father. They went to the dining

room and forgot about the danger of

having money in the house.

The men had arisen from their

knees in surprise at the dog's entrance, but as he did not attack them or make a noise they held a while

perched conversation and returned to the safe. With a sinking heart, Paul slipped into the hall and crouched behind a sofa. Dick had followed him! He hadn't proven true! The men wore good clothes—and well

he was like his father said—he only cared for appearances. And he had loved and trusted that dog as he would a human friend! He tried to think of some way to defeat the robbers, but somehow his brain wouldn't work. He had just remembered that he was to call Jake Garrett if needed and was starting to the door when he heard the men called in flight.

"I'll not be one bit afraid with

this big boy to take care of me," she said.

"I'm twelve—I'm not afraid," Paul assured his mother.

As he was leading the dog away,

Paul heard the visitor ask:

"You can call Jake if you need him," suggested Dr. Thornton.

"Then there is Dick. You can leave him unfastened, and he will be

a protection."

Late in the night Paul was awak-

ened by the sound of a cautiously

opened door. Aunt Selina was sleep-

ing in an adjoining room and the noise had come from the hall. Paul raised up in bed and listened. He could hear muffled footsteps. Some one was in the parlor or library, and Aunt Selina's money was in the safe. He thought of awakening her, but suppose she made an outcry and the burglar shot her? He had a gun but remembered that it was no loaded, and he was out of ammunition. Then he thought of Dick. He would open the back door and let the dog come in and scare the burglar away. He crept to the back hall door and softly turned the key. Dick came at his whispered call and followed him into the hall. The door of the parlor was slightly ajar and through it gleamed a faint light. An archway led to the library, and through it Paul could see two men kneeling by the safe. They had a lantern which gave a light only on one side. Both wore hats and cloths that hid their faces. Paul put his hand on Dick's head, while perched, "Good fellow! Get them!" and pointed to the men. The dog growled and made a dash forward. Then to Paul's horror he went down on his knees as he had been taught to make a bow, and held up his paws for a hand shake.

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STOP THAT COUGH!

Stop it before it gets a "hold." Don't let that cough "hang on." Use

GERARDY LUNG BALSAM

It's a speedy remedy for all colds, bronchitis, etc. Price only 25c. If your druggist does not keep it, write direct to us.

THE PHIL. P. CRESAP CO., Ltd.
Dumas St., New Orleans, La.

THE LOVING OF DICK.

Jeff N. Standifer.

(Continued from Page 13)

which she wore around her neck and unlocked the box. She rapidly counted several packages of greenbacks.

"It's all there, Paul—ten thousand dollars, son. How in the world did it get in the yard?"

With a happy ring in his voice, Paul told of the robbery, and how Dick had kept the men from carrying off the money.

"Call Jake Garrett at once, Paul, and let him get on track of those thieves," commanded Aunt Selina.

But Jake Garrett was not to be found. The hack driver who had brought Aunt Selina to the Thornton plantation was also missing when sought by officers of the law that afternoon.

"That's a pretty knowing dog, Paul, even if he does pretend he is fooled by good clothes," was Aunt Selina's comment when Dick trotted into the hall after breakfast.

"He has proved that he is true—and that's what I like best about him."

Swamp Chills and Fever Cure takes the place of salolol. At druggists.

DEATHS.

DR. J. F. LEAVELL.

This faithful layman, son of James and Emily Washington Leavell, was born July 4, 1840, in Pontotoc county, Miss., and died September 23, 1913, at the old home where he was born. Practically his life was spent in one community. In early life he united with Cherry Creek Baptist church; at his death he had been 15 years the much loved superintendent of their historic Sunday School. He loved children. Four years of the flower of his life was given with untiring devotion to "the lost and serving with company H, 41st Mississippi Regiment.

He was married on December 11, 1867, to Miss Sallie J. Gambrell, sister of J. B. and J. H. Gambrell, now of Texas. Of them were born 12 children, eight of whom still live. Twas a happy marriage—their home was given to hospitality; their tables were bountifully spread. Rarely was a preacher three days at Cherry Creek who did not find his way to their home. For 10 years the writer was their pastor and oh, how warm was the welcome and how restful the retreat into that home.

Seven of the eight children were about him when he died. Rarely

have children had so kind a father and rarely has a father had more loyal children. How sweet for one's last days to be spent in the bosom of those who so tenderly care for him. Some two days before he went he spent hours in singing—sang many of the old hymns. He passed away much like he had lived—meekly and quietly. He slept and was not.

A large congregation met at the grave to honor his memory. Before the flower covered mound, W. R. Pitts, who was a boy with him and who had spent 40 years by him as a neighbor, testified that in all that time while they had differed here and there in judgment, he had never seen a moment when he questioned Dr. Leavell's honor or the sincerity of his soul.

Sleep on, thou friend of man, thou servant of God. We could not let our tears disturb thy rest.

In good hope behind the blood,
R. A. Cooper.
Pontotoc, Miss.

THE SPREAD OF TYPHOID FEVER

and other infectious diseases to other members of the family and to neighbors can be safely prevented by dissolving a teaspoonful of Tyree's Antiseptic Powder in two teacups of boiling water, adding this to each stool and keeping stools protected from flies. A similar solution in tepid water makes a grateful sanitary sponge bath for the patient. Get a 25c box from any drug store (or by mail). If not pleased, return the empty box and get your money back. J. S. Tyree, Chemist, Washington, D. C. Mr. Tyree will mail a liberal sample of his powder and full directions, free, to any who write mentioning this paper.

Dr. H. A. Tupper, of the American Peace Forum, recently shipped to the Southwestern Theological Seminary, Ft. Worth, Texas, a consignment of valuable books from his father's library. His father was for many years secretary of our Foreign Mission Board, and was very efficient.

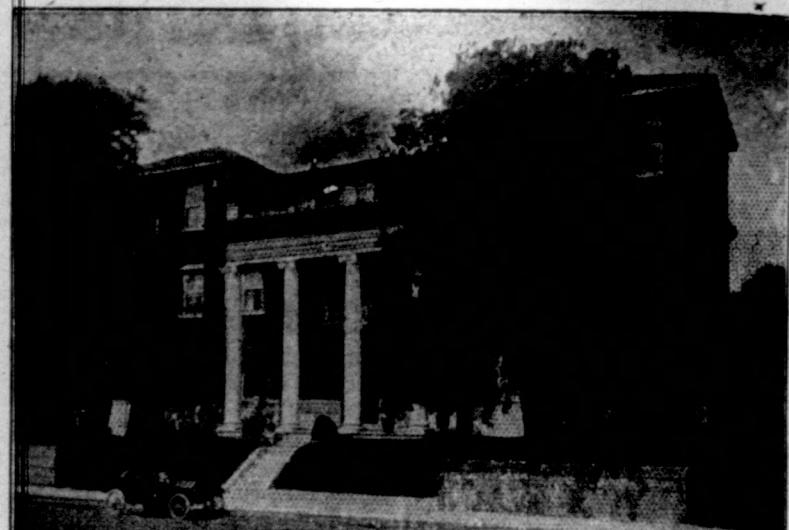
To Prevent Blood Poisoning

apply at once the wonderful old reliable DR. PORTER'S ANTISEPTIC HEALING OIL, a surgical dressing that relieves pain and heals at the same time. Not a liniment. 25c. 50c. \$1.00

Editor J. B. Gambrell's front page article in the Baptist Standard this week is on the unique subject "Working a Batch of Dough." Getting the brother who preaches doctrine to mix with the one who is "soft and slushy." One is too hard and dry, the other too thin, like sweetened gel over-watered.

We trust that every church in Mississippi is giving attention to State Missions now. Our board should not be allowed to report anything like a shortage at the Columbia Convention. Secretary Rowe has worked hard, not sparing himself in any way, against all kinds of odds.

The Christian Index presents a splendid picture of Pastor E. C. Dargan and his beautiful church, Macon, Ga. Dr. Dargan is the efficient president of the Southern Baptist Convention. He took charge of the First church, Macon, in 1907, going from a professorship in the Louisville seminary.



THE JACKSON SANATORIUM, Jackson, Miss.

(Opposite the West Side of the Governor's Mansion)

A modern Hospital, thoroughly equipped, especially for Surgical Cases. Open to all the Doctors and every patient regardless of creed or religion. Homelike comforts. Annex for colored patients.

GRADUATE NURSES FURNISHED THE PUBLIC ON APPLICATION.

PELLAGRA CURED.

Have at Last Found a Remedy that will Cure, Pellagra to Stay Cured

All symptoms begin to leave after the first two weeks' treatment. Have treated this disease for the last four years with such permanent cures, have decided to put the treatment before the public.

Below you will see a list of references, who will certify to my success with this disease.

Read Mrs. Blalock's letter.

To Whom It May Concern:

I had suffered with Pellagra for the past three years until I took Dr. E. B. Sloss's treatment. My hands were cracked open to the bone and my stomach was so raw as well as my mouth that I could not retain any food. Also had a violent diarrhoea, and was absolutely skin and bones.

Dr. Sloss started to treating me April 20th and cured me sound and well by the first of August, when he discontinued the medicine.

Have gained 40 pounds and have been doing my own work ever since. I really believe that Dr. Sloss can cure a case of Pellagra.

Yours truly,

MRS. L. L. BLAILOCK.

Pickens, Miss., October 17th, 1913.

To Whom It May Concern:

I am the husband of Mrs. L. L. Blalock, and wish to say that she is completely cured of Pellagra and enjoying the best of health she has for the last three years.

We had given up all hopes of her recovery as her whole alimentary canal was raw, her hands were cracked to the bone and she could retain no food. She had fallen away to a skeleton and was losing her mind.

Dr. Sloss treated her two months and she gained 40 pounds, all symptoms leaving after one month's treatment.

I really believe any case can be cured if the patient will follow Dr. Sloss's treatment to the letter.

Yours truly,

L. L. BLAILOCK.

LIST OF REFERENCES

W. S. Atkinson, on whose place near Pickens, Mr. and Mrs. Blalock reside.

Rev. J. D. Simpson, pastor of the Methodist church at Pickens, and who saw Mrs. Blalock in the last stages of Pellagra and who has seen her since she has been cured.

S. C. Bull, cashier of Pickens Bank. Write for particulars. Address all communications to

E. B. SLOSS, M. D., PICKENS, MISS.

Last week's issue of the Christian Index was a Mercer University edition. Splendid cuts of the buildings and the faculty were given. The University seems to have put on new life.

In addition to his many-sided work, Rev. J. A. Ousley, of Clarksdale, has taken the work at Duncan.

The church is contemplating building a house soon. Brother Ousley is a very busy man on his field.

\$150.00 SALARY For 60 days' work distributing religious literature. No experience or investment necessary. Promotion to broader field for those who show ability. Spare time work if you prefer. J. S. Ziegler Company, 801 Commerce Street, Chicago